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## DESCRIPTIVE CATALOGUE OF GENIZAH FRAGMENTS IN PHILADELPHIA

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### II

#### TALMUD, MIDRASH, AND HALAKAH (TEXTS, TRANSLATIONS, COMMENTARIES, AND DICTIONARIES).

### 75

Part of a codex of the Mishnah. Bikkurim 3.2–4.2.

Recto column 1 begins with **וּלְמַשְׁכֵּי הֵי** (3.2), and ends with **וְנִכְנֹס עַד** (3.4); recto column 2 continues column 1, and ends with **נִמְנָעוּ מִלְּהַבִּיא** (3.7); verso column 1 continues recto column 2, and ends with **חַיִּיב בְּרֵמִי** (3.10); verso column 2 continues column 1, and ends with **כִּיצַד שׁוֹה לְאֲנָשִׁים** (4.2).

The Mishnah paragraphs are numbered by the letters of the alphabet. But the division of the paragraphs does not always agree with that of the printed texts. Thus while in the printed texts chapter 3 of this tractate has 12 paragraphs, our fragment counts them as 11, the two paragraphs from **הַנּוֹחֵלֶת** till **וְהַשְׁתַּחֲוָה וִיצָא** being regarded as one.

There are only slight variants, such as **הַשּׁוֹר הוֹלֵךְ עִמָּהֶם** instead of **לְפִנֵּיהֶם** (3.3) and **בְּאַחַם בְּשָׁלוֹם** instead of **לְשָׁלוֹם** (*ibid.*). The orthography practically agrees with that of the printed texts, except for the frequency of **י** to indicate a short *i*.

One parchment leaf measuring  $6\frac{7}{8} \times 7\frac{1}{2}$  ins. (=  $17.4 \times 19$  cm.). Each page has two columns, and the number of lines on each column is twenty-four. Square character. The edges are burned. [Friedenwald.]

### 76

Part of a codex of the Mishnah. Nedarim 11.10–Nazir 3.2.

Recto begins with **נֶעְרָה שְׁלֵא בְּנֶרָה** (Nedarim 11.10), and ends with **מֵת** (Nazir 1.7). The first legible word on verso is **שְׁמִי** (*ibid.* 2.1); it

ends with [ים] הראשונה (ibid. 3.2). At the end of Nedarim there is **הנא פרקא י"א הלכתא י"ב**, while the printed editions divide this chapter into twelve paragraphs. Nazir is headed **פרקא קדמאה**. At the end of the second chapter of Nazir there is **הנא פרקא ב' הלכתא י'**. This fragment contains a number of variants: ערין = עראן (Nedarim 11.10); שניני = שני (ibid. 11.11); omits **אלא** before האומרת (ibid. 11.12); מחיר and אסור are reversed (ibid. 2.4); הריני for הרי אני (Nazir 1.1,2); הוונים for הוין (ibid. 1.2); לכשיהיה for כשיהיה (ibid. 2.7); omits כשיהיה after כשאראה (ibid.).

One parchment leaf, badly damaged and obliterated, measuring  $10\frac{1}{2} \times 5\frac{3}{4}$  ins. (=  $26.6 \times 14.6$  cm.). Twenty-eight fragmentary lines have been preserved to a page. Square character with superlineary vocalization. About one line is torn off at the top. [Sulzberger.]

## 77

Part of Pirke Abot. 1.6–2.3.

Recto begins with **בן פרחיה** (1.6), and ends with **חלף** (1.13); verso continues recto, and ends with **הו זהירין ברשות** (2.3).

At the end of the chapter there is **סליק פירק'**.

Variants: **ועונשה** (ibid.); **כמצוה חמורה** (2.1); **איוז היא** (1.13); **יילף** (ibid.). **של עבירה** (ibid.).

A piece of parchment, one side torn off, measuring, where not torn,  $8\frac{1}{8} \times 7\frac{1}{8}$  ins. (=  $20.6 \times 18.1$  cm.). Recto has nineteen lines which fill the page, with uniform spaces between the lines; verso has eighteen lines which cover three-fourths of page. Square character. [U. P.]

## 78

Part of a codex of the Mishnah. Zebahim 5.1–5.5.

Recto begins with **איהו הוא מקומן** (5.1), and ends with **כהנה** (5.5); verso continues recto, and ends with the last word of 5.4. In this fragment 5.4 and 5.5 have changed places. There are some variants as well as scribal errors. **הויה** for **הוא** (ibid.); **איהו** for **איהו הוא** (5.1,2); **לא נאן** for **ואם לא נאן** (5.1,2); **בכבש** for **לכבש** (5.3); **דרומית** (ibid.) is repeated twice through dittography; **לפנים מן** for **לפני מן** (5.5).

A narrow paper leaf, measuring  $9\frac{1}{8} \times 3\frac{3}{8}$  ins. (=  $25.1 \times 9.2$  cm.). Recto has thirty-one lines, while verso has only six, the rest of the page being blank. Square character with a tendency to cursiveness. [Sulzberger.]

## 79

The first part of Mishnah Middot. 1.1–3.

It is headed **מסכת מדות**, and the last words are **כניסה ויצאה**. The orthography is inaccurate, and the vocalization faulty. Thus **־** is sometimes used for **ֿ**. The word **ניכר** (1.2) is erroneously vocalized **נִיכֶר**. There seem to be traces of the use of distinctive accents, like **ֿ** and **ֿ**.

A piece of parchment, badly mutilated, measuring  $5\frac{1}{8} \times 6\frac{1}{4}$  ins. (= 13 × 15.9 cm.). There are seventeen lines on recto, while verso is blank. Square character, with vowel-points. [Amram.]

## 80

Part of Mekilta Beshallah.

The first legible words of recto are **עשיהם כן** (Mekilta, ed. Weiss, p. 17, l. 7); this page ends with the words **אמ' להם כן** (*ibid.*, p. 59, l. 4). The first legible words of verso are **השעה שהיו אומ'** (*ibid.*, l. 5). The fragment ends with the words **שמה תאמרו** (*ibid.*, l. 22).

Our manuscript offers some variants. In most cases it agrees with Mekilta de-Rabbi Yishma'el; but in many paragraphs it follows Mekilta de-Rabbi Shim'on b. Yoḥai. It thus forms a combination of the two famous recensions of the Mekilta. The paragraph on **חם השמש** is practically the same as in Mekilta de-Rabbi Shim'on b. Yoḥai (ed. Hoffmann, p. 78, l. 11 *seq.*).

The orthography is as a rule that of our printed texts; but there is a number of scribal errors. Thus we have **בן** instead of **בין** (recto last line) and **מוציאין** instead of **מוציאין** (Weiss, p. 59, l. 6). **אתם** is sometimes spelled **אתן**. The name of **ר' זריקה** (Weiss, p. 59, l. 2) is corrupted to **ר' הנתקה**.

The paragraphs are marked by the letters of the alphabet. But the divisions do not agree with those of Mekilta de-Rabbi Shim'on b. Yoḥai. Our fragment begins with the end of paragraph **ד'**, **חם השמש** being marked **ה'**. The passage **אל משה עד אנה מאנתם** is superscribed: **פרשת ו הולכתה כו**.

One parchment leaf, measuring  $8\frac{3}{8} \times 6\frac{1}{16}$  ins. (= 21.2 × 17 cm.). The top lines are burned, hence it cannot be ascertained how many lines there were originally on a page. Recto has now thirty-two, and

verso thirty lines. One of the lower corners is trimmed, but as no words are missing, it is obvious that it was in that shape when the scribe wrote on it. Square character. [Friedenwald.]

## 81

Part of the Sifra.

Fol. 1a begins with **הרי זה בלא ירצה** (Sifra *Zaw*, section 8.1), and ends with **יכול אין לי מחשבה פוסלת אל'** (chapter 13.1); fol. 1b. continues 1a, and ends with **הנפש ולא הציבור האוכלת** (13.9). Some leaves are missing between fol. 1b and 2a. The latter begins with **ופסוקת הגרגרת** (*Shemini*, chapter 3.6), and ends with **את הנמל כי מעלה** (*ibid.*, chapter 4.5); fol. 2b continues 2a, and ends with **חתרתי בעל עצמות ופרה ורבה** (*ibid.*, section 3.4).

There is a number of orthographic and lexical variants, as well as differences in the arrangement of chapters and paragraphs. Thus what is chapter 4 in the printed edition is headed **פרק ג'**.

Two parchment leaves, forming the outer sheet of a fascicle, slightly damaged. Size  $11\frac{1}{4} \times 9$  ins. (=28.6×22.8 cm.). There are thirty-one lines to a page. Bold square character. [Amram.]

## 82

Part of Yerushalmi Dammai.

Recto begins with **מנא הרה את'** (2.1, p. 22d, l. 15), and the last legible words are **היה מקומו** (*ibid.*, l. 30); verso begins with **עם הארץ ולא** (*ibid.*, l. 64), and last legible words are **סלק גבי אילין** (23a, l. 4).

As may be seen from the omission, the greater part of the leaf is torn off, and the number of lines may have originally been about thirty.

There seem to be some variants.

A piece of parchment, faded and torn on all sides, measuring  $5 \times 5\frac{1}{2}$  ins. (=12.7×14 cm.). Twelve lines have been preserved on each page. Square character. [Amram.]

## 83

Part of the **מסכת המשכן**, 6-10.

Fol. 1a begins with **מן הצד שנ' לקח את ספר התורה וגו' ועליו מפורש** (6), and 1b ends with **בקבלה אפריון עשה המלך שלמה וגו', ר' יהודה בן לקיש אומ'**

with [ארכו עשרה ורחבו] (8); fol. 2a continues 1b, and 2b ends with [דברים] בתורה אין להם הכרע. איסי בן יהודה אומ'.

There are such radical and important variants as to lead us to the conclusion that this is an entirely different version from the one printed by M. Friedmann (Vienna, 1908). The above quotations indicate some of the variants, and mention may also be made here that from רבי אלעזר אומר לבבל ירד to end of paragraph הרלחות (Friedmann's edition, p. 49) is omitted in this parchment.

At the end of every chapter there is סליק פרקא, usually in a larger hand.

Two paper leaves, forming the inner sheet of a fascicle, badly damaged. Size  $11 \times 7\frac{1}{2}$  ins. ( $= 27.9 \times 19$  cm.). There are twenty-seven lines to a page. Square character with a tendency to cursive-ness. [Sulzberger.]

## 84

Part of Midrash Rabbah. Wayyikra 25.1–26.3.

Fol. 1a begins with אצל בני תורה בן ערן (25.1), and 1b ends with נדרשוה לפניהם כי תבאו אל הארץ ונטעתם (25.8). A few lines are torn off at the top of fol. 2a, where the first legible words are שפחות התיר בעולם (*ibid.*); fol. 2b ends with ואבי ראה גם ראה א"ל (26.3).

Some important variants.

Two parchment leaves, badly damaged and faded, forming the inner sheet of a fascicle. Size  $11 \times 7\frac{1}{4}$  ins. ( $= 27.9 \times 20.1$  cm.). There were thirty-one lines to a page. Square character. [Amram.]

## 85

Fragment of a compendium of the Palestinian Talmud. It practically covers the whole of tractate Rosh ha-Shanah and the greater bulk of tractate Ta'anit.

The excerpts are very short and far bewteen. There is hardly any system, and there seems to be no guiding principle as to what to include and what to exclude. In this respect it is inferior to *Al-Fasi* and *'En Ya'aqob*. Nevertheless this fragment is important for the text of the Yerushalmi, as it offers a considerable number of variants.

A full table of contents may not be out of place.

Fol. 1a begins with שמו' בר רבי יצחק חש על גרמיה... ודמך (Yerushalmi Rosh ha-Shanah 1.4). הוי ב' האחר הכל מכירין כתב ידו... הכימא

ראש ב"ר או' (ibid. 2.2). מהו עצי שמן... ראזיל ואחי (ibid. 2.1). היא מלתא לעבור השנה... אלו א' (ibid.; 2.6). מקודש' ג' תני ר' שמע' בן יחי... מקוים (ibid.). בעבורה.

Fol. 1b continues this paragraph which ends ריקקה כהדין (ibid.). Then follows the story about the conception and birth of the Amora Samuel, and the reason why he became a great man. It begins as follows ואיתה בשמואל רבה ותמן תשכחי אמאי וכא שמואל בר אבא למהוי מע' אחרינא חכימא כולי האי. ובשאלתו גאונים אשכחית ממזרות אין חוששין לה לכשרות ולא ניהוש למעשה ראבא אבא דשמו'. ראבא אבא דשמו' סלק לארע' למילף. The rest of the story is practically the same as *Halakot Gedolot*, *Gifin* (ed. Hildesheimer, p. 337, bottom); but our fragment has a few more details. At the end of this story our fragment remarks הכדין אשכחית ורוכתה לא ירענא *Tosafot Kiddushin* 73a under the heading מא' gives this story in short. In brackets the origin of this narrative is given as Yerushalmi, but a marginal note refers it to *Halakot Gedolot*.

Fol. 2a has part of this narrative. Then the words ריקקה כהדין are repeated, and that passage of Yerushalmi is continued till הא נבי (ibid. 2.6). חרא כד מנוני.

Fol. 26 continues this paragraph till תלחיון נבי (ibid.). Then come: מנין שמעברין... לנהר (ibid. 2.9); כת' אלופינו... הגדולים אין פרץ (ibid. 3.1); רב הונה הוא ירע... ב"ר חורין (ibid. 3.1); ר' יהוש' בן לוי א' עמלק... נתן קולו (ibid. 3.5); במקום אחר ר' מאיר דורש שמות וכו'. ר' לוי בש' ר' (ibid. 3.8); the last line of this page is ר' לוי בש' ר' (3.9). חמ' בר חנינא.

Fol. 3a continues this paragraph till מחלחל והביט (ibid.). Then come: ר' יעקב... מימכם (Gemara 4.8); ר' יעקב... מהלל (Mishnah 4.9); ר' יעקב... מהלל (ibid. 4.9). תקע בראש' ר' ועורא.

Fol. 36 continues this paragraph which ends with ליה ריש (ibid.). Then comes ר' חונא רבא דצפורין (ibid.) till the end of Rosh ha-Shanah. This is followed by tractate Ta'anit. The copyist here begins on another line, and heads it by מתעניות (extracts from Ta'anit). The first paragraph is א"ר מנא שכל היום (Ta'anit 1.1). This page ends with ר' סמון בש' ר' יהוש' בן לוי כשם ששליח צבור חייב כך כל יחיד ויחיד חייב (ibid.; but the first part is missing in the printed texts).

Fol. 4a continues this paragraph which ends with יתן לך האלהים (ibid.). Then comes: מתוך ה' דבר' ננאלו... וכן הוא אומר (ibid.).

Fol. 4b continues this paragraph which ends with מאי טעמא אלי (ibid.). Then comes: היחידין מתענין אלו הן היחידין (ibid. 1.4). This page ends חבנית חמרי ויהבית לה (ibid.).

Fol. 5a continues this paragraph which ends with כד' את מצלייה (ibid., second anecdote). Then come: ר' זעור... ואין מתירין לו (ibid., 1.6); תאבי... שטבלה (ibid.); וברחצה. הורי ר' אחא... במים (ibid.). The page ends with בעל קרי טובל בצנעא ביו' הכפו' which is not in the printed texts.

Fol. 5b begins י"ג תעניות ר' יודן... שעריה ראבי (ibid. 1.7). Then come: מוציאין את התבה... א"ר (ibid. 1.9) till end of chapter; חייא בר בא... עפרא ויתן על רישיה (ibid. 2.1).

Fol. 6a continues this paragraph, and ends with פניך אח' בצדק (ibid.).

Fol. 6b continues this paragraph, and ends with ואלין געין מהכא (ibid.). ואמרין אין לית.

Fol. 7a continues this paragraph, and ends with למה י"י יחרה אפך (ibid.). בעמך.

Fol. 7b continues this paragraph, which ends with צריך לומ' לרבו (ibid. 2.3); ואלין דאמרין... ברנה פסוק. תשמע תפלתך (ibid. 2.6). This page ends מי שענה יהוש' בגלגל כו'. ר' שמע' בן לקיש (ibid.). This page ends with this paragraph.

Fol. 8a begins with מי שענה את שמו' במצפה כו'. כת' ויקבצו... בזכות (ibid. 2.7,8). Then come: ר' יונתן צייס... ופורים (ibid. 2.14); סדר תעניות כו' עד (ibid. 2.15) till end of chapter; נשמ' דב' (ibid. 3.1). This page ends with נשמע' נשמע' נשמע'.

Fol. 8b continues this paragraph which ends with לעלמא דאתי (ibid.). Then come: א"ר יוסה (ibid. 3.3); וכן עיר... אמ' סימון כת'... דחקלא עבדת (ibid. 3.4). This page ends with עיר שיש בה דבר כו' מותנא הוה (ibid.). ולא נחית מטרא (ibid.).

Fol. 9a continues this paragraph which ends with רלא ינבה חוביה (ibid.). Then come: ר' אליע' עבר תעני... פירין דשמש (ibid. 3.5). This page ends with בתיים (ibid.).

Fol. 9b continues this paragraph which ends with נבי דינא דמריה (ibid. 3.6). Then come: עליך (ibid. 3.12); שלח לו שמע'... צדיק חברו (ibid. 3.13). This page ends with ליה בנין (ibid.).

Fol. 10a continues this paragraph till הוה עלמא טייף (ibid. 4.1); ומנין לנעילה... נענה (ibid. 3.14); the entire paragraph (ibid. 4.1);



רבית ר' ינאי... ודר' חייא (*ibid.*); ר' מפקד... קאים (*ibid.*); נענה בר בא (*ibid.*).

Fol. 10b: 'סדר הסב... קבורין' (*ibid.* 4.2); רבי הוה ממני... ובטלו הא' (Fol. 10b: *ibid.*). This page which is the last of the fragment ends with תני אנשי משמר היו מתעניין בכל יום וכו'.

There are a few marginal notes which relate to the text.

The orthography is practically the same as that of the printed edition. Some words are punctuated. This is usually the case when a new reading is suggested for haggadic purposes, as מְסוּבָּלִים instead of מְסֻבָּלִים (Rosh ha-Shanah 2.9).

Ten paper leaves, measuring  $6\frac{1}{8} \times 4\frac{1}{2}$  ins. (=  $15.5 \times 11.4$  cm.). Number of lines on each page ranges from nineteen to twenty-two. Rabbinical cursive character.

These ten leaves form one fascicle. The string which holds them together is decayed. [Adler.]

## 86

Part of tractate Berakot. 7a-7b.

Recto begins with... וכמה זעמו רגע א[חד] מחמשת רבוא (*ibid.* 7a, l. 19), and ends with [כשאין אחוין] מעשה [אבותיהם ביריהם] (*ibid.* l. 42); verso continues recto, and ends with [ואלו ג]בי תרבות רעה (which would have been 7b, l. 28, if we had the same reading). Recto has a note which begins on top and continues on left-side margin, while verso has a note on right-side margin.

Our fragment offers numerous variants, a few of which may be mentioned here:

Fragment	Printed Text
וכמה זעמו רגע אחד מחמשת רבוא.	וכמה זעמו רגע אחד מחמשת רבוא.
ההוא מינא דהוה בשבבותיה דר' מאיר והוה קא מצעיר ליה בקראי נקיט תרנוולתא ואסר כרעיה לאפורייה וכו'.	ההוא צדוקי דהוה בשבבותיה דר' יהושע בן לוי הוה קא מצער ליה טובא בקראי 'ומא חד שקל תרנוולא ואוקמיה בין כרעי' דערסא וכו'.
קשה תרבות רעה בתוך וביתו של אדם ממלחמות גוג ומגוג דאילו גובי מלחמות גוג ומגוג כת' למה ורגשו גוים וג' יתצבו מלכי ארץ וגו' ואילו גובי תרבות רעה	קשה תרבות רעה בתוך ביתו של אדם יותר ממלחמות גוג ומגוג שנאמר מומור לדור בברחו מפני אבשלום בנו וכתוב בתריה ה' מה רבו צרי רבים קמים עלי ואילו גובי מלחמת גוג ומגוג כתוב למה רגשו גוים ולאומים יהנו ריק ואילו מה רבו צרי לא כתוב:

One parchment leaf, measuring  $8\frac{1}{2} \times 7\frac{1}{8}$  ins. ( $=21.6 \times 18.1$  cm.). Number of lines on each page is thirty-three. The leaf is damaged, especially in the corners. Square character. [Friedenwald.]

## 87

Part of tractate Shabbat. 74b–75a.

Recto begins with עושה ארעיתא (74b), and verso ends with העליונים (75a).

The variants are significant. Some paragraphs are arranged differently from what they are in the printed editions. The names of the authorities are usually omitted, the only exception in this fragment being אמ' מר זטרא בר טוביא אמ' רב (75a).

One parchment leaf, badly damaged, measuring  $7\frac{3}{8} \times 5\frac{5}{8}$  ins. ( $=19.3 \times 14.3$  cm.). Recto has twenty-nine lines, while verso has only twenty-eight. Square character with a tendency to cursiveness. [Amram.]

## 88

Part of a talmudic codex. Yebamot 22b–24b.

Recto begins with יהודה האי ערות בת אשת אביך מאי קא עביר ליה (22b, towards the end), and ends with הווי קידושין, which is evidently some addition, as it is not found in the printed editions. Some lines are torn off. Verso begins with לנמרי דאי לאו גוירה שוה הוה אמינא (24a), and ends with אלא לאו דליכא עדים (24b). There are many variants, some of which are important. In last line of 23a this fragment adds שמעון בן יוחאי after מי שקידש אחת of the Mishnah (23b) are quoted, and the discussion of the Gemara follows immediately. This proves that in this codex the entire Mishnah of a chapter was put at the beginning, as is the case in the Yerushalmi. The Mishnah (לשפחה) (fragment הנטען על השפחה) is not marked as such (24b), while the Baraita (לאשת) (fragment הנטען על אשת איש) is headed 'מתני' (*ibid.*).

A wide piece of parchment, damaged, measuring  $8\frac{1}{2} \times 12$  ins. ( $=21.6 \times 30.5$  cm.). There are twenty-three lines to a page, besides marginal notes. The text is in a square hand, while the notes are in small Oriental cursive character. The heading 'מתני' is in large character. [Sulzberger.]

## 89

Part of a talmudic codex. Tractate Sotah 2a–4a.

Fol. 1a begins with וקא תאני שוטה (2a, l. 18), and 1b ends with ואי אפילו חד ליכא (2b, l. 8). Some leaves are missing between 1b and 2a.

The latter begins with אין מתקיימת בפחות משנים (3b, l. 39), and 2b ends with כרי שתשוט ידה לתוך פיה (4a, l. 9).

There are some insignificant variants, as 'לכי דר' for 'כדר' (2a, l. 19); הוה is omitted before פתח (*ibid.*, l. 20). The spelling שוטה, which is in accordance with the Bible, may also be mentioned.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size  $8 \times 5\frac{3}{4}$  ins. ( $= 20.3 \times 14.6$  cm.). Number of lines ranges from fifteen to seventeen to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 90

Part of tractate Baba Mesi'a 86a (?).

Recto begins with קודשא בריך הוא היה אומר טהור (86, l. 29), and verso ends with שמע מניה התם הוא הלכו (*ibid.*, l. 38).

Some of the Aramaic phrases have been translated into Hebrew, as, for instance, תנינא נפשיה דהווא נברא for יותר טוב שימות אותו האיש. But in most cases the talmudic phraseology has been retained. The narrative is rather shortened.

Is it part of a book containing talmudic narratives?

A piece of paper, badly damaged, measuring  $6\frac{5}{16} \times 4\frac{5}{16}$  ins. ( $= 16 \times 10.9$  cm.). There are thirteen lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 91

Part of tractate Menahot. 12b–13b.

Recto begins with מחשבין מאכילת אדם (12b), and ends with אין לאכל (13a). Verso begins with יוסי דלבונה ר' יוסי דלבונה טעמ' דר' (13b), and ends with ליקוט לבונה בור פסולה מאי (*ibid.*).

There are some variants, as the omission of ומאי קמ"ל (12b) and קמ"ל דמצטרף (13a). There are also some corrections by a later hand. Thus the words מאי אינה מן המנחה (13b), which had been omitted, were inserted above the line.

This fragments belongs to the same codex as Nos. 92, 93, and 94.

A narrow piece of parchment, beautifully preserved, measuring  $5\frac{7}{8} \times 3\frac{1}{2}$  ins. (=  $14.9 \times 8.8$  cm.). Eighteen lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

## 92

Part of tractate Menaḥot. 16a-16b.

Recto begins with *בין בשלישית ופליגי* (16a, l. 37), and ends with *והתניא ארבעים וש[מנה]* (16b, l. 13). About one line is missing between recto and verso; the latter begins with *מעכבי הא כמאן דאמ'* (*ibid.*, l. 14), and ends with *להולכה מיבעיא ליה הא לא קשיא* (16b, l. 29).

There is a number of variants, as *כל העושה על הראשונה... פגול* for *כגון* for *כגון שפיגל בראשונה ובשנייה* (16a, l. 43); *ראשונה... פגול* for *ובשלישית* (*ibid.*, l. 45); *והא בין קתאני קשיא* for *והא בין קתאני* (16b, l. 1); *אין מערבין* for *אין מערבין לקרנות* (*ibid.*, ll. 5,6); *המחירין* for *מחירין* (*ibid.*, l. 12); *לפגל* for *ליפסל* (*ibid.*, l. 19); *והכא לקדש כבא* for *והכא לקדש דמי* (*ibid.*, ll. 23-29).

This fragment belongs to the same codex as Nos. 91, 93, and 94.

A narrow piece of parchment, beautifully preserved, measuring  $8\frac{1}{8} \times 3\frac{7}{16}$  ins. (=  $22.6 \times 8.6$  cm.). It is trimmed on all sides, but the length of the lines is intact. Twenty-nine lines have been preserved to a side; but judging from the missing words, each page seems to have had about thirty lines. There may have also been two columns to a page, one of which is cut off. Bold square character. [Lederer.]

## 93

Part of tractate Menaḥot. 17a.

Recto begins with *דומיא דהנך* (17a, l. 10), and ends with *הקטיר* (*ibid.*, l. 29). Verso begins with *מעכבין זה את זה שבע הזיות* (Mishnah 3 to end). This is followed by *א"ר אסי* (Gemara 17a, last line). *בלשון אכילה* (17a, last line).

It is obvious that in this manuscript each chapter was preceded by the entire Mishnah appertaining to it, as in the Yerushalmi.

There are some variants, as the omission of לא before הנך (l. 12), אבי (l. 19), and מ"ט (l. 24); it has דאמ' רב חסדא for א"ר חסדא (l. 20) and אדרי for אבא (l. 21).

This fragment belongs to the same codex as Nos. 91, 92, and 94.

A narrow piece of parchment, beautifully preserved, measuring  $7\frac{1}{2} \times 3\frac{9}{16}$  ins. (=19×9 cm.). Twenty-four lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

## 94

Part of tractate Menahot. 18a–18b.

Recto begins with להניח דברי הכל פסול (18a), and ends with אמ' אשריכס (*ibid.*). Verso begins with פסול אתנייה (*ibid.*), and ends with ולא תורת פתחין איכא (18b). The Mishnah is not given, for in this codex, as in the Yerushalmi, each chapter was preceded by the entire Mishnah appertaining to it.

There are some variants, as חזורתי על כל תלמידיו ולא מצאתי instead of תלמידיו ובקשתי (18a). There are also some mistakes which have been corrected by a later hand. Thus ששמחה לי פסול for ששנית (*ibid.*).

This fragment belongs to the same codex as Nos. 91, 92, and 93.

A narrow piece of parchment, beautifully preserved, measuring  $7\frac{3}{8} \times 4\frac{1}{8}$  ins. (=18.7×10.4 cm.). Twenty-four lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

## 95

Part of the 'Aruk by Nathan b. Jehiel of Rome.

Recto begins with רדיו וירעוני זה המניח עצם (s. v. אוב), and ends with להדליק בו האש לא (s. v. אבוב). Verso continues recto, though the first few words are torn off, and ends with ושותה את אבוב רואה (s. v. אבוב רואה).

There are some interesting variants. The quotation from Bereshit Rabbah 19 (*s. v.* אבבית) is as follows: שמעת ייסורין מצוין על בני אדם קור חום חמה ואבבית.

This leaf belongs to the same fascicle as No. 96, which continues it. Indeed the small portion attached to this fragment is part of No. 96.

One paper leaf and a small portion of another, badly damaged and torn, measuring  $8\frac{1}{2} \times 6\frac{1}{8}$  ins. ( $=21.6 \times 15.5$  cm.) There are twenty-two lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 96

Part of the 'Aruk by Nathan b. Jehiel of Rome.

Recto begins with פירוש עשב הוא (*s. v.* אבוב רואה) and the last legible words are 'בנמרא דהשכר אמ' (*s. v.* אבב). Some words are missing between recto and verso; the latter begins with שהן פרורות, and the last legible words are רב האי' אב בית דין.

This leaf contains important variants, as ונקרא בלשון ישמעאל אנבוב; ונקרא אנבוב אלרעאי 'בל' ישמעאל for אלרעאי לאבירה שלא נמצאת כמותה; ונקרא אנבוב אלרעאי 'בל' ישמעאל for לאביר שלא נמצא כמותה; דג שמו for דג שמן (the reading of this fragment is decidedly superior). There is also a number of scribal errors.

One paper leaf, badly damaged and torn, measuring  $7\frac{3}{4} \times 6\frac{1}{8}$  ins. ( $=19 \times 15.5$  cm.). Recto has preserved eighteen lines, while verso still has twenty-one. Square character with a strong tendency to cursiveness.

This leaf belongs to the same fascicle as No. 95 of which it is a continuation. Indeed the small portion attached to No. 95 is part of this fragment. [Lederer.]

## 97

Part of the 'Aruk by Nathan b. Jehiel of Rome.

These fascicles cover the words רצן—פץ. Of this section about a fourth has been preserved, as eighteen leaves are missing altogether, while more than a half of each leaf is cut off.

This fragment contains some interesting variants. There are indications that the author arranged his work into books and chapters, which were numbered. Every letter of the alphabet formed a separate

book, and there were accordingly twenty-two books, while the second letter of the word began a new chapter. Thus all words beginning with **אב** belonged to book 1, chapter 1, while words beginning with **אז** were included in book 1, chapter 2, and so forth. Being an adherent of the biliteral theory, the author did not make a separate chapter for the third radical. Owing to the missing parts in this fragment, most of the chapter headings are missing, and none of the book headings is given; but the following are numbered: **פרק יח** before **פר** (fol. 3b); **פרק ג'** before **צד** (fol. 14a); **פרק ג'** before **קה** (16a); **פרק ו'** before **קט** (fol. 17a); **פרק י'** before **רך** (fol. 21b); **פרק י"ו** before **רץ** (22a).

The first word of each paragraph is in large square character.

Twenty-two parchment leaves, made up into five fascicles. Size  $4\frac{1}{8} \times 7\frac{7}{8}$  ins. (=10.4×20cm.). Originally each fascicle seems to have consisted of eight leaves, but only the first fascicle had been preserved in its entirety. At present fascicle 1 has eight leaves,

"	2	"	six	"
"	3	"	four	"
"	4	"	two	"
"	5	"	two	"

Only thirteen lines to a page have been preserved; but judging from the missing parts, fifteen lines or more have been cut off. Accordingly there must have been twenty-eight or thirty lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 98

Part of a Hebrew-Arabic glossary to the Mishnah. Only difficult or unusual words and expressions are explained. The arrangement of the words is not alphabetic, but follows the order in which they occur in the Mishnah.

This fragment, some parts of which are entirely obliterated, covers the following tractates:

Horayot: The first expression that can readily be deciphered in line 1 is **קרבן עולה ויורד** (2.9); Abot: The first word is **הרבנות** (1.10). The next word is **נזר** (1.13); Zebahim: The first word is **המחיר** (2.4); Menahot: The first word to the explained is **אכוב** (10.4). The fragment ends with **ז'ד'ר' סימן לשתי הלחם י'ה'ז' סימן** (11.4).

One parchment leaf, measuring  $6 \times 5\frac{1}{2}$  ins. ( $=15.2 \times 14$  cm.). Number of lines on recto and verso is thirteen and fourteen, respectively. Square character. [Adler.]

## 99

Part of Rashi's commentary on tractate 'Erubin (without text). 88b-89b.

Fol. 1a begins with *אמות על ד' אמות* (88b), and 1b ends with *ואמ' חצירות ונגות וקרפיות* (89a); fol. 2a continues 1b, and 2b ends with *שיש מחיצה על זה זה* (89b).

There are some interesting variants. Thus the printed edition has *וכלים* (89a). This fragment, however, reads *וכלים ששבתו בנג זה זה שבתוך הנג זה*.

Two paper leaves, forming the inner sheet of a fascicle, measuring  $6\frac{1}{8} \times 5\frac{1}{4}$  ins. ( $=17.3 \times 13.3$  cm.). Number of lines ranges from twenty-four to twenty-five to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 100

Part of the Arabic original of Maimonides' commentary on the Mishnah. This fragment contains a portion of the preface explaining the reason for the arrangement of the various tractates.

Fol. 1 discusses the arrangement of the tractates from Kil'ayim to Ta'anit. Some leaves are missing between 1b and 2a. The latter begins with Horayot, and 2b ends with Kinnim.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size  $8\frac{1}{2} \times 5\frac{5}{8}$  ins. ( $=21.6 \times 14.3$  cm.). Number of lines ranges from twenty-one to twenty-two to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 101

Part of Maimonides' Arabic commentary on Mishnah Middot.

Recto begins with middle of 1.8. The second chapter is headed *פרק שני* in a large square hand. Verso ends with the middle of 2.4.

One paper leaf, slightly damaged and faded, measuring  $9\frac{1}{2} \times 6\frac{1}{2}$  ins. ( $=24.1 \times 16.4$  cm.). Number of lines ranges from twenty-three



to twenty-four. Square character with a tendency to cursiveness. [Amram.]

## 102

Part of the commentary of Nahmanides on Niddah (חרושי נדה) (להרמב"ן).

Recto begins with ותריוהו שיעורא לטהור (Niddah 14b; Commentary, חמשה שיטות, Sulzbach, 1752, p. 82c, l. 17), and verso ends with כשאין לה וסת אבל לחוש (Niddah 15a; Commentary, *ibid.*, l. 58). There are some important variants.

This leaf belongs to the same codex as Nos. 103, 104, 105, and 106.

One paper leaf, measuring  $7\frac{1}{8} \times 5\frac{5}{8}$  ins. ( $= 20.1 \times 14.3$  cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

## 103

Part of the commentary of Nahmanides in Niddah (חרושי נדה) (להרמב"ן).

Fol. 1a begins with לחוש לשניהם כאחת אין לו (Commentary, p. 82c, l. 58). After לפני האלהים ימלט ממנו our manuscript inserts a few lines from a paragraph which should be placed in the next page. This paragraph is צריכה ב"ש אומ' צריכה (*op. cit.*, p. 82d, l. 20). It is afterwards repeated. This commentary continues till the bottom of fol. 2b which ends with חששו כולם שמא ראתה (*op. cit.*, p. 83a, l. 4). Sixteen leaves are missing between fol. 2b and 3a. The sixteen leaves marked 104 are to be inserted here. Fol. 3a begins with סתומין או מונפין (*op. cit.*, 85c, l. 37). This commentary continues till the bottom of fol. 4b which ends with אלא מרקתני בריח' שלשה (*op. cit.*, p. 85d, l. 56).

This fragment offers a number of variants some of which involve complete sentences, while others are merely phraseological. The pages of tractate Niddah are marked on the margin by a later hand.

This fragment belongs to the same codex as Nos. 102, 104, 105, and 106.

Four paper leaves.  $8\frac{1}{8} \times 5\frac{1}{8}$  ins. ( $= 20.4 \times 14.4$  cm.). Number of lines on each page is twenty-four. Rabbinic cursive character.

These four leaves formed the outer sheets of a fascicle which, perhaps, consisted of twenty leaves. The inner sixteen leaves are found in the Adler collection (see No. 104). [Friedenwald.]

## 104

Part of the commentary of Naḥmanides on Niddah (חרושי נדה) (להרמב"ן).

This fragment begins with מחמת תשמיש ומניחין העדים (Commentary, 1762, p. 83a, l. 4), and ends with ואין הדין הזה אלא כשהפתחים כולן (*op. cit.*, 85c, l. 37).

The variants are very slight in this fragment. The pages of tractate Niddah are marked on the margin by a later hand.

This fragment belongs to the same codex as Nos. 102, 103, 105, and 106.

Sixteen paper leaves, measuring  $8\frac{1}{16} \times 5\frac{11}{16}$  ins. ( $=20.4 \times 14.4$  cm.). Number of lines on each page is twenty-four. Rabbinic cursive character. These sixteen leaves are fastened together by a string. They are continuous, and are to be inserted between fol. 2b and 3a of No. 103. [Adler.]

## 105

Part of the commentary of Naḥmanides on Niddah (חרושי נדה) (להרמב"ן).

Fol. 1a begins with ואיל... ולא יחללו צריכה להפרישה מאמה כדמפר' (Niddah 32a; Commentary, 86a, l. 8 from bottom), and fol. 16b ends with דאי הכי מעוטי מאי אהנו לי (Niddah 40b).

There is a number of variants, some of which are important. This fascicle belongs to the same codex as Nos. 102, 103, 104, and 106.

Sixteen paper leaves, fastened by a string and forming one fascicle. Size  $7\frac{1}{8} \times 5\frac{5}{8}$  ins. ( $=20.1 \times 14.3$  cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

## 106

Part of the commentary of Naḥmanides on Niddah (חרושי נדה) (להרמב"ן).

Fol. 1a begins with ולפי מדה זו יש שטהורה בשביעי לביתה (Niddah 42a; Commentary, p. 89b, l. 26), and fol. 18b ends with לשון ארינה לומ' (Niddah 61b; Commentary, p. 92a, l. 59). There is a number of variants, some of which are important. This fascicle belongs to the same codex as Nos. 102, 103, 104, and 105.

Eighteen paper leaves, fastened by a string and forming one fascicle. Size  $7\frac{15}{16} \times 5\frac{5}{8}$  ins. (=20.1×14.3 cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

## 107

Part of a kabbalistic commentary on tractate Berakot. Recto of each leaf is headed **מסכת ברכות**, while verso has the superscription **פרק א**.

Fol. 1 has nothing but the commentary, but the lower right-hand corner of fol. 2a has **תניא אמר ר' יוסי** (Berakot 3a), which is continued on the right side of 2b, the commentary being written on the left side. The quotation from the text ends with **א[הגליתי א]ת בני לבין** (*ibid.*).

The text is shorter than that of the printed editions, and there are some lexical variants, as the words **שלוש עליך... תפלה קצרה** and **אוי לי שדחרבתי את ביתי ושרפתי את איכלי** (!) **א[הגליתי א]ת בני לבין** are omitted, and it has **אוי לי שדחרבתי את ביתי ושרפתי את איכלי**.

Two paper leaves, badly damaged and faded, forming the inner sheet of a fascicle. Size  $8\frac{3}{4} \times 6\frac{1}{2}$  ins. (=22.2×16.4 cm.). There are twenty-eight lines to a page. The text is in bold square character, while the commentary is in a Spanish cursive hand. [Amram.]

## 108

Part of a commentary or responsum on tractate Hagigah 21b and 22a (in connection with the immersion of vessels).

The opinions of Raba and R. Ela (fragment reads **אלעאי**, whereas printed edition has **אילא**) are quoted.

A narrow piece of parchment, the greater part of which is torn off, measuring  $6\frac{1}{2} \times 2\frac{3}{4}$  ins. (=16.4×7 cm.). Recto has nineteen lines, while verso has twenty. Square character with a tendency to cursiveness. [Amram.]

## 109

Part of a commentary on tractate Yebamot 22b–25a. This commentary is more extensive than that of Rashi.

Recto discusses **פרט לאחות משפחה** (22b). The page must have been very large, as verso begins with the explanation of **כי ניים ושכיב רב** (24b). The last words are **כי ליכא עדים לא תצא** (discussion of 25a).

A piece of parchment, faded and badly damaged, only the lower corner having been preserved. Size  $5\frac{3}{8} \times 7\frac{1}{8}$  ins. (=  $13.7 \times 17.9$  cm.). The number of lines cannot be ascertained. Rabbinic cursive character. [Amram]

## III

Part of an Arabic commentary on tractate Baba kamma 47a–50a.

Fol. 1a has explanations of the words נפחא and פיטמא (47a). This is followed by הקדר שהכניס קדירותיו, and the discussion is continued on 1b; 2a begins with וסור שהיה מכין לחבירו (48b), and 2b ends with the discussion on R. Ishmael's supposed opinion concerning the owner of the pit (50a).

Two paper leaves, slightly damaged, measuring  $6\frac{1}{2} \times 5$  ins. (=  $16.4 \times 12.7$  cm.). The number of lines ranges from sixteen to nineteen to a page, except 1b which has only seven, the lower half being blank. [Amram.]

## III

Part of a lengthy commentary on tractate Shebu'ot. These two leaves cover Shebu'ot 12a–14b.

No authorities are quoted; but the writer seems to belong to the school of Naḥmanides.

Two paper leaves, one of them badly damaged and torn, measuring  $7\frac{1}{8} \times 5\frac{1}{8}$  ins. (=  $18.1 \times 15$  cm.). The upper part is torn off, and the number of lines preserved is twenty-two to a page. Square character with a strong tendency to cursiveness. [Amram.]

## III

Part of an extensive commentary (not by Naḥmanides) on 'Abodah Zarah. 37b–38b.

Recto begins with an explanation of ספק טומאה (37b), and verso ends with בין שהניח גוי (38b).

One paper leaf, badly damaged and torn, measuring  $7\frac{1}{2} \times 5\frac{3}{4}$  ins. (=  $19 \times 14.6$  cm.). Recto has twenty-two lines, while verso has twenty-three. Square character with a distinct tendency to cursiveness. [Amram.]

## 113

Colophon of a book entitled **מדרש בראשית** (not Bereshit Rabbah).

Recto has the concluding formula of the book, which ends **נמר** **מדרש בראשית** **חם**. While practically the entire passage, consisting chiefly of biblical verses of consolation, is in Hebrew, there are two Arabic words (**ויתבת קולה**: 'may He fulfil His promise') which would lead to the assumption that the book was written in Arabic, though not necessarily so.

Verso is blank.

One paper leaf, measuring  $8 \times 5\frac{7}{8}$  ins. (=  $20.3 \times 14.9$  cm.). Oriental cursive character. [Amram.]

## 114

Part of a haggadic commentary on Genesis similar to Midrash Rabbah.

Fol. 1 covers the end of *Wayyesheb* and the beginning of *Mikkes* (Genesis 40.18–41.3). Some leaves are missing between fol. 1b and 2a. Fol. 2 deals with *Wayyiggash* (*ibid.* 46.28–47.14).

This fragment contains additional matter not found in the printed text of the Midrash Rabbah.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size  $6\frac{3}{8} \times 4\frac{3}{4}$  ins. (=  $16.1 \times 12$  cm.). The upper part is torn off, but there were at least thirty lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 115

Part of a rationalistic treatise on haggadic passages in the Midrash and Talmud.

Fol. 1b begins with **האלהית ודעהו** which concludes the writer's discourse on some haggadah. This is followed by **ר' יהושע אומר לבן** **וואולם חי** **מלכים שהיה פדגונו נכנס אצלו** (Exodus Rabbah 38.8), and by **אני אומר רבא אומר ר' יצחק אומר לו הב' למשה משה החייתי בדבריך** (Berakot 32a). At the bottom of this page is the word **חלילה** with which the following page began. Some leaves are missing between fol. 1b and fol. 2a. The latter concludes a discourse perhaps on **אסור לו לאדם** **שהנה מן העולם הזה בלא ברכה** (Berakot 35a). This is followed by **אמר** **היה ר' מאיר אומר** **רב כל ברכה שאין בה הזכרה אינה ברכה** (*ibid.* 40b) and **מנין שאף עוברים שבמע' אמן אמרו שירה** (*ibid.* 50a). Fol. 2b concludes the

discourse on the preceding passage, and is followed by **אבן שבקש עון** לזרוק לישראל גמרא גמירי לה (*ibid.* 54b).

Maimonides is quoted: **וכבר ביאר הרמב"ם ז"ל שתי השנות האלה** (fol. 2b, l. 23).

The text of the Midrash and Talmud presents numerous variants.

Two paper leaves, measuring  $7\frac{7}{8} \times 6\frac{1}{8}$  ins. ( $= 20 \times 15.5$  cm.). Number of lines on each page is twenty-seven. Rabbinical cursive character. Fol. 1 is pasted to a piece of cardboard which was one of the covers of this codex. Fol. 1a is thus entirely covered. Fol. 2a is marked **ק"ח** which proves that we are in the middle of the book. [Adler.]

## 116

Part of a collection of homilies for various occasions and discourses on midrashic passages.

The first six leaves deal with a sermon in connection with the Book of Joshua. Fol. 6b has only six lines, the rest of the page being blank. It bears **תם ונשלם**. Fol. 7a is headed **יהושע**, and begins the discourse with Joshua 14.6. This ends on fol. 8a. On the next page there is a sermon headed **דרוש לנפטרות**, which ends on fol. 11b. Then follows a discourse headed **מאמר לפרשת ויצא**, which ends on fol. 13a, l. 11. Then follows a short discourse on **ר' לוי בש"ר חמא בר' חנינא אמר כ"ב** פעמים כתוב אשרי (Leviticus Rabbah 34.1). The six leaves referred to above contain four short homilies on midrashic subjects, the third of which is headed **מאמר למתן תורה**. The last two leaves are in the same writing as the first fourteen. They contain two homilies for Passover. The first is headed **מאמר ליום שביעי של פסח**, and the second **מאמר אחר לפסח שמות רבה**. Of the latter the first part alone has been preserved.

It belongs to the same codex as No. 117.

Twenty-two paper leaves, fastened together by a string and forming one fascicle. The leaves are numbered, and are in consecutive order from **מד** to **סה**. Size  $8\frac{1}{8} \times 5\frac{1}{8}$  ins. ( $= 20.6 \times 15$  cm.). With the exception of six leaves (marked from **נח** to **סג**, which are in an entirely different hand, and may have been inserted from another codex or from another treatise), there are twenty-three lines to a full page. The other six leaves have twenty-four lines to a page. Italian rabbinic cursive character, while the headings are in a beautiful square hand. [Adler.]

## 117

Part of a collection of homilies for various occasions and discourses on midrashic passages.

Fol. 1a begins with the middle of a discourse on **אין אז אלא לשון** (Exodus Rabbah 23.4). This discourse is concluded at the bottom of fol. 1b. Fol. 2a is headed **למתן תורה**, and has a discourse on **א"ר אלעזר בר חנינא בשם ר' אחא כ"ו דורות היה האלף** (Bereshit Rabbah 1.10). Six difficulties are pointed out by the author, and he proceeds to answer them. At the end of fol. 2b we are still in the middle of the discourse.

It belongs to the same codex as No. 116.

Two paper leaves, measuring  $8\frac{1}{16} \times 5\frac{7}{8}$  ins. (=20.4×14.9 cm.). Number of lines on each page is twenty-three. Italian rabbinical cursive character. The leaves are marked **ס"ז**, **ס"ח**. [Friedenwald.]

## 118

Part of a book containing stories from rabbinic literature on the merits of charity.

One parchment leaf, torn and faded, measuring  $6\frac{3}{4} \times 4\frac{1}{2}$  ins. (=17.1×11.4 cm.). Number of lines ranges from thirty to thirty-two. Small square character with a tendency to cursiveness. [Amram.]

## 119

Part of a treatise, in Hebrew, in the form of an ethical will, on the merits of charity. It contains abundant quotations from rabbinic literature.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size  $8\frac{1}{16} \times 5\frac{5}{8}$  ins. (=20.4×14.3 cm.). Number of lines ranges from twenty-five to twenty-six to a page. Square character with a distinct tendency to cursiveness. [Adler.]

## 120

Fragment of **הלכות פסוקות**.

Recto begins with **שפחה** (p. 85, l. 17 of Schlossberg's edition, 1886), and ends with the paragraph **עושה לבעלה** (*ibid.*, p. 86, l. 4). It seems that in our fragment this paragraph was

longer. But this part is almost entirely damaged, and the nature of the additional matter cannot be ascertained.

Verso begins with **אח בנה** [ומניקה] (*ibid.*, p. 86, l. 12), and ends with **או אין לה** (*ibid.*, p. 86, l. 2 from bottom).

Our fragment offers a number of important variants. Thus the printed edition has **מיניקה אסור להנשא ימי מניקתה** (*ibid.*, p. 85, l. 19) while our fragment reads **מיניקה אסור לה להינשא עד שחמו ימי מניקתה**.

In our fragment after the precept about nursing a baby there is a precept about the share a daughter is to have in her father's inheritance. The case dealt with is that of a man who dies without leaving a will. This precept hardly belongs here, and is missing in the printed edition. The formula of introducing a talmudic passage in the printed edition is **תנו רבנן**; but our fragment has **שנו חכמים**.

One parchment leaf, measuring  $7\frac{7}{8} \times 6\frac{7}{8}$  ins. (=  $20 \times 17.4$  cm.). Number of lines on each page was probably twenty-nine. The lower part is badly damaged, and the writing is scarcely legible; it is therefore impossible to ascertain the exact number of lines. Square character. [Friedenwald.]

## 121

Six responsa in Arabic and part of Hefes b. Yasliaḥ's Book of Precepts.

Responsum 1 (fol. 1a) is a discussion about the representative a woman appoints to receive her bill of divorce. Only the end of this responsum is preserved.

Responsum 2 (fol. 1b) deals with the question whether the prohibition against making a betrothal party on a festival refers to that which the bridegroom makes or to that which the bride's father makes for the bridegroom. The answer is that it refers to the latter.

Responsum 3 (*ibid.*) deals with the question whether it is permissible to rescue a Jew who had confessed to murder and was arrested and sentenced to death by a non-Jewish court. In the reply several passages from the Talmud are cited, and the decision is that it is not only permissible, but it is the duty of every Jew to rescue that man by all possible means.

Responsum 4 (fol. 2b) deals with the question whether a Jew may have his unleavened bread baked by a non-Jew who acquired skill in kneading and baking rapidly, thereby preventing fermen-



tation of the dough. The reply is that if a Jew supervises the work, such a procedure is to be recommended. Incidentally the writer speaks of the limit of the quantity of dough that may be baked at one time.

Responsum 5 (fol. 4b) deals with the question whether a man is permitted to obstruct the prayers in order to have his grievances redressed. The answer is that it is allowed; but if after being promised redress, he persists in obstructing, he should be ejected.

Of responsum 6 (*ibid.*) only the beginning of the question is preserved. It deals with people who come to synagogue in the early hours of the morning during the festivals and Sabbaths to recite Psalms.

Fol. 5a-fol. 36a contain part of the Book of Precepts (כתב אלשראיע) by Ḥefes b. Yasiah. Our fragment begins with the middle of the eighth precept of the third section of part 3, book 3. This part deals with civil law appertaining to damages and sacrifices that are to be brought as a duty.

Part 4 (fol. 12b) is headed אלפצל אלד' מן אלשראיע תאליף ראס אלכל חפץ בן יצליח פי אלקראבין אלמפעולה תטועא ופי מנע חקריב דלך עלי אלמזבח מן לים מן ולד הרון ופי אלנדור פי אלאמואל וקים אלנפוס יחוי לז' שריעה.

Part 5 (fol. 29a) is headed אלפצל אלה מן אלשראיע פי ננאסאח מכצוצה תאליף ראס אלכל חפץ בן יצליח מנהא פי אלחמל ואלדרנו בנתח חיואנאח מכצוצה וגיר דלך יחוי ט' שראיע אואמר תלום פי כל זמאן ומכאן. At the end of fol. 36a we reach as far as the middle of precept 3 of book 5 which is a very long one and deals with the defilement of vessels. Here the manuscript breaks off, though we are in the middle of a sentence, and fol. 36b is blank. This codex, therefore, never contained the entire book.

Fol. 37a has in plain square writing

ליעקוב ברבי יצחק הלוי  
לבנו יחידו להגות בו הוא וצאצאיו  
אמן סלה.

Fol. 37b has, in a different writing, a list of debtors who owed money to one of the owners of this codex.

ענד אבו אלעלי ד' דנא' וי"ז קרא'  
ענד אבו אלפרנ ב' וי' קרא'  
ענד יוסף י' ורק ענד אלמעלם ז' ורק

See *JQR.*, N. S., vol. III., p. 317.

This fragment was published with a Hebrew translation, notes, and an introduction by B. Halper, Philadelphia, 1915.

Thirty-six and a half paper leaves, measuring  $6\frac{1}{8} \times 5\frac{5}{8}$  ins. ( $=17.6 \times 13.5$  cm.). The number of lines on a page of the first four leaves ranges from 18 to 19, while the pages of the remainder of the codex have 23, 24, and 25 lines. Oriental square character with a tendency to cursiveness. These leaves are made up into four fascicles which are fastened together by a string. The first fascicle which hangs rather loosely contains four leaves. It is no doubt incomplete. The other fascicles originally consisted of ten leaves each. As was customary among scribes, the last page of a fascicle bears at the bottom the word with which the following fascicle begins. Every fascicle is marked by a letter of the alphabet. Guided by these signs we can know with certainty that the first fascicle did not form part of the original codex, and that the fascicle which is now second was the first, for the third, fourth, and fifth fascicles are marked ב, ג, and ד, respectively. Of the second fascicle eight leaves are preserved; the first two leaves are torn off, while the last two are pasted to the following fascicle. It thus appears to have only six leaves. Fascicles 3 and 4 are complete, each having ten leaves. The last fascicle has only three and a half leaves of writing belonging to this codex, the verso of the fourth leaf being blank, while fol. 37 which is a narrow strip bears a few notes by a later hand (see above).

The first four leaves are of a lighter hue than the others, but the writing is similar, if not identical with that of the other fascicles. [Adler.]

## 122

Part of a Book of Precepts in Jewish-Arabic. The preserved fragment was part of the introduction in which the author explained his system. This work is neither by Maimonides nor by Ḥefes b. Yasiah, although the author followed the latter in many respects. Apparently Ḥefes may have been the author, except for the fact that in this fragment the word מצוה is employed, whereas Ḥefes invariably uses שריעה. Is it identical with the work a fragment of which was published by Neubauer in *JQR.*, VI, p. 705?

Two paper leaves, forming the inner sheet of a fascicle, measuring  $6\frac{5}{8} \times 5\frac{1}{4}$  ins. ( $=16 \times 13.3$  cm.). Number of lines ranges from seventeen to eighteen to a page. Oriental square character with a tendency to cursiveness. [U. P.]

## 123

Part of Al-Fasi's compendium of Pesahim.

Fol. 1a begins with **ינה'ק מאי הוי עלה** (chapter 10, p. 20b, l. 36, Vilna edition), and 1b ends with **ברייך אכסא קמא וא'** (21a, l. 15); fol. 2a continues 1b, and 2b ends with **ברכת כולהי דקא** (*ibid.*, l. 28).

The words **על ברייך כל כסא וכסא מר זוטרא** fell out through homoioteleuton. Otherwise there are some insignificant variants.

These leaves are to be inserted in No. 124.

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size  $6\frac{1}{8} \times 4\frac{1}{16}$  ins. (= 15.5 × 11.9 cm.) There are thirteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 124

Part of Al-Fasi's compendium of Pesahim.

Fol. 1a begins with **מכלל הברברים שטעונין ברכה** (chapter 10, p. 20b, l. 10, Vilna edition), and 1b ends with **אמ' שמואל אין הלכה** (*ibid.*, l. 25). Some leaves are missing between fol. 1b and 2a (No. 123 is to be inserted here). The latter begins with **ליה בין יום השביעי לששת ימי** (21a, l. 38), and 2b ends with **הכי נהני העם למימר שלוש** (*ibid.*, l. 48).

There are some variants, as the omission of **איברא** at the beginning of fol. 2a. Instead of **העם** in last line of 2b, the scribe first wrote **עלמא** which he crossed out.

This fragment belongs to the same codex as No. 123.

Two paper leaves, forming the outer sheet of a fascicle. Size  $6\frac{1}{8} \times 4\frac{1}{16}$  ins. (= 15.5 × 11.9 cm.). There are thirteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 125

Al-Fasi's compendium of Baba batra.

Recto begins with **בין שמת ארום** (Vilna edition, 67b, last line), and verso ends with **אלו נובין** (68a, end of Mishnah).

One paper leaf, badly damaged and faded, measuring  $9\frac{1}{16} \times 5\frac{3}{8}$  ins. (= 23 × 14.3 cm.). Recto has nineteen lines, while verso has only seventeen. Square character with a strong tendency to cursiveness. [Amram.]

## 126

Part of Al-Fasi's treatise on *Tefillin*, extracted mostly from tractate *Menahot*, chapter 3, with a commentary.

Fol. 1a begins with the commentary, which is followed by **האי מעברתא דתפילין** (Vilna edition, 7a, bottom). Some leaves are missing between fol. 1b and 2a. The latter begins with **בן לקיש אין מעבירין על המצות** (8b, l. 8), and fol. 2b ends with **וימים טובים** (*ibid.*, l. 29). There are some important variants.

Two paper leaves, torn and faded, forming the outer sheet of a fascicle. Size  $6\frac{3}{4} \times 5\frac{3}{16}$  ins. ( $=17.1 \times 13.2$  cm.). There are thirteen lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 127

Fol. 1 is part of Al-Fasi's compendium of tractate *Hullin*.

Fol. 1a begins with **הפת כולה אסורה** (al-Fasi, *Hullin*, p. 38, l. 13, Vilna edition), and ends with **הא קא משמע לן** (*ibid.*, 38b, l. 9). fol. 1b continues 1a, and ends with **של בין השיניים** (*ibid.*, 39a, l. 17).

The paragraphs which are included in brackets in the printed edition are missing here. They are obviously later interpolations, as they are not found in the extensive commentary of R. Nissim. Thus the long paragraph from **טפת חלב** (38a, l. 15) to **אפשר לסחטו מותר** (38a, l. 46) is missing in our fragment, and not a single note on it occurs in R. Nissim's commentary.

Sporadic vocalization and marginal notes have been added by a later hand. The notes supply sentences which were omitted by the scribe.

Fol. 2 contains part of a treatise in Arabic on the ordinances concerning *Sheḥitah* and *Terefot*. The style and orthography are rather vulgar. as a rule a short *u* is represented by **و**, but in some cases it is indicated by **ـ**.

Is it by Samuel b. Jacob ibn Jam'?

Two parchment leaves, measuring  $6\frac{1}{8} \times 6\frac{1}{16}$  ins. ( $=15.5 \times 15.3$  cm.). Number of lines on each page of fol. 1 is fifteen, while on fol. 2a and 2b there are twenty-two and twenty-one lines, respectively. Square character with a tendency to cursiveness. These two leaves formed part of a fascicle the inner leaves of which are missing. The writing is the same on both leaves, but the characters of fol. 1 are much larger

than those on fol. 2. This is to be accounted for by the fact that different treatises are written on these leaves. [Adler.]

## 128

Part of Maimonides' *Yad ha-Ḥazakah. Hilkot Talmud Torah*. 4.7-5.3.

Recto begins with הרב אלא בעניין (4.7), and verso ends with מותר להשיב ולהפריש מן ה' (5.3).

There are marginal notes in Arabic, added by a later hand, to explain difficult words. The word commented upon usually has a circle over it. Thus כמהרהר is explained by יצן פיה (= يظن فيه).

The paragraphs are not numbered. Chapter 5 is headed פרק חמישי.

(It probably belongs to the same codex as the other *Yad ha-Ḥazakah* fragments of the Amram collection.)

One paper leaf, damaged, measuring  $9\frac{3}{4} \times 6\frac{7}{8}$  ins. (=  $24.8 \times 17.4$  cm.). There are twenty-two lines to a page. Square character with a tendency to cursiveness. [U. P.]

## 129

Part of Maimonides' *Yad ha-Ḥazakah. Hilkot Tefillah*. 12.20-24.

Recto begins with שיעלה המפטיר (12.20), and ends with גוללו מבח' (12.24).

There are some insignificant variants, as צרכו instead of יצרכו (12.23). The word קריש is omitted in 12.20. The paragraphs are not numbered. The left-hand margin has scribbling in Arabic characters, and *بسم الله الرحمن الرحيم* is very plain.

Verso, which was originally blank, is covered with scribbling in Arabic characters.

One paper leaf, measuring  $9\frac{5}{16} \times 5\frac{7}{16}$  ins. (=  $23.6 \times 13.8$  cm.). Recto has nineteen lines. Square character with a tendency to cursiveness. [Amram.]

## 130

Part of Maimonides' *Yad ha-Ḥazakah. Hilkot Tefillah* 13.14-*Hilcot Tefillin* 7.

Fol. 1a begins with the middle of הלכות תפלה. The first line is אילו שאמרנו והשני קוראין בו (chapter 13, paragraph 14; the printed edition has אלו הענינו שאמרנו).

Chapter 13 of הלכות תפלה ends on fol. 3a, l. 13. Chapter 14 extends from fol. 3a, l. 14, to fol. 6b, l. 3. Chapter 15 extends from fol. 6b, l. 4, to fol. 8b, l. 19. This chapter which is the end of הלכות תפלה ends with (=אמן נצח סלה) בריך רחמן דסיען אנ'ס. Then follows the title הלכות תפלין ומוזה וספר חוריה which ends fol. 8b, as well as the fascicle.

A leaf is missing between fascicle 1 and fascicle 2.

The first line of fascicle 2 (fol. 9a) is עירות הן וגויל וקלף ורוכסוטטוס (chapter 1, paragraph 6 of הלכות תפלין וכו'). This chapter ends on fol. 12a, l. 4. Chapter 2 extends from fol. 12a, l. 5, to fol. 14, l. 16. Chapter 3 extends from fol. 14, l. 17, to fol. 19a, l. 1. Chapter 4 extends from fol. 19a, l. 2 to fol. 24, l. 5. Chapter 6 extends from fol. 24a, l. 6, to fol. 26a, l. 16. Chapter 6 extends from fol. 26a, l. 17, to the bottom of fol. 28b which is the end of our fragment. On the lower left-hand corner are the words פרק שביעי with which the next page began.

The last page of this manuscript is obliterated in many places.

Although the paragraphs are divided from one another by three dots, they are not numbered in this fragment.

Our manuscript offers a number of variants in phraseology.

Twenty-eight paper leaves, measuring  $9\frac{1}{8} \times 6\frac{1}{8}$  ins. ( $=23 \times 15.5$  cm.). These leaves form three fascicles which are fastened together by a string. Originally each fascicle had ten leaves, and fascicles 2 and 3 still consist of this number. But the outer sheet, that is to say, two leaves of fascicle 1, is missing. Hence we miss one leaf at the beginning of this fascicle and one leaf at the end. Number of lines on each page ranges from twenty-two to twenty-three. Bold square character with a distinct tendency to cursiveness. [Adler.]

## 131

Part of Maimonides' *Yad ha-Hazakah. Issure Bi'ah*. First legible word is בלבר (1.5); last legible words are הטומ[טום ס]פק הוא (1.7).

One paper leaf, slightly damaged, measuring  $9\frac{1}{8} \times 5\frac{3}{4}$  ins. ( $=23.1 \times 14.6$  cm.). There are twenty-four lines to a page. Oriental square character, with a tendency to cursiveness. [U. P.]

## 132

Part of Maimonides' *Yad ha-Ḥazakah. Hilkot 'Akum*, chapter 1.

Recto begins with **אחר עבודה זרה**, and ends with **שלא לכסף**; verso continues recto, and ends with **מוסר הבלים** (1.1).

One paper leaf, badly damaged and torn, measuring  $9\frac{1}{2} \times 6\frac{3}{4}$  ins. (=24.1×17.1 cm.). There are twenty-two lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 133

Part of Hebrew text and Arabic translation of Maimonides' *Yad ha-Ḥazakah. Hilkot Sheḥiṭah* 2.7–15. The Arabic translation, which is literal, follows each paragraph. The first word or so in the Hebrew paragraphs is in red ink. Every Arabic paragraph is headed **שרח**, also in red ink. The paragraphs are not numbered.

Fol. 1a begins with the Arabic translation of **בערפה** (בקפאה), (2.7), and fol. 6b ends with **פסולי המקדש** (2.15).

This fragment contains lexical variants as well as differences in the arrangement of paragraphs. Thus **הובאה** for **הבאה** (2.8). Paragraph 10 begins with **שחט שני ראשים כאחד שחיטתו כשרה וכן שנים שאחזו**, whereas in the printed edition it begins with **שנים ששחטו**. We also have **הרי שחיטה** for **הרי זו שחיטה** (*ibid.*). Paragraphs 11 and 12 are run together, whereas paragraph 13 is divided into two (**במה דברים** being a new paragraph).

The translator may be Samuel ha-Dayyan (see No. 134).

Six paper leaves, forming a small fascicle of three sheets. Size  $5\frac{1}{2} \times 3\frac{3}{4}$  ins. (=14×9.5 cm.). Square character with a tendency to cursiveness. There are twelve lines to a page. [Amram.]

## 134

Probably the title page of a Jewish-Arabic book on the laws of slaughtering animals by Samuel ha-Dayyan ha-Maskil.

Recto has in bold square character: **הלכת שחיטה ב' תצניף כ'ג'ק'**. מרנו ורבינו שמואל הדיין המשכיל have been part of the preface

סאלת איהא אלולר אלעזיו ופקך אלה  
לטאעתה ואנאר בצירתך ברחמחה  
אנמע לך מא ינב עלי מן אראד

but the first line is repeated twice, and the rest is mere scribbling. It appears as though some one utilized the blank space to test his pen. This is confirmed by verso which has several times חנרבה קלם, and a number of letters of the alphabet.

One paper leaf, damaged and torn, measuring  $6\frac{1}{2} \times 3\frac{3}{4}$  ins. (= 15.8 × 9.5 cm.). [Amram.]

## 135

Part of a collection of laws by various scholars of Rome.

Recto has the end of the laws of slaughtering by Abraham b. Elijah of Rome (אברהם בההר' אליה ולה'ה) נשלמו הלכות שחיטה על ידי... (איש רומי). This is followed by *Hilkot Terefah* by Judah b. Benjamin of Rome. The author's preface is first given, explaining the object of writing this book. Seeing many of his countrymen rendering decisions in a lenient way, relying in every case upon that gaonic authority who declares a thing permitted, the author 'arose to clarify matters'. Then comes the superscription פסקי הלכות בריקה שחיבר ה'ר יהודה בה'ר בנימין נ"ע איש רומי וחלקם לשמונה.

One paper leaf, slightly damaged, measuring  $8\frac{1}{8} \times 5\frac{9}{16}$  ins. (= 20.6 × 14.1 cm.). Recto has eighteen lines, while verso has twenty. Square character with a tendency to cursiveness. [Amram.]

## 136

Fol. 1 contains excerpts from tannaitic literature. It might have been some sort of code similar to the *Halakot Pesuḳot*.

Fol. 1a begins with לא יחזיר פניו אחורות למזרח ולמערב... העזתה פניך (comp. Berakot 62a). Then follows a paragraph marked ח which deals with the laws of writing a scroll. It begins with ח'ב אדם לעשות לו סוכה (comp. Sukkah 133b), and is followed by רבן שמעון בן אלעזר (comp. Sifre Re'eh, section 61, p. 87b, ed. Friedmann, where this statement is ascribed to R. Ishmael). Fol. 1b continues this paragraph as far as לה' אלהיכם (our fragment has לפני אדני). Then comes a new paragraph marked ט which begins with יש לך שימות שנמחקין וכו' (comp. Shebu'ot 35a). This page ends אבל כגון הגדול הגבור והגורא ויש אומרים על הנשיא. The last four words are from *Masseket Soferim* 4.9. See description of No. 137.

Some leaves are missing between fol. 1b and 2a. The two leaves of No. 137 are to be inserted here.



Fol. 2 is part of a theological treatise written in vulgar Jewish-Arabic. It divides prophets and prophecies into four categories. It begins with **מא וניב וכרי קאל פי מוריעאן אכר כי חוליד בניס ובני בניס**.

Both the Hebrew and the Arabic are badly copied. Words and even sentences are omitted, leaving the paragraphs disconnected. The orthography of the Arabic part is vulgar and phonetic. Almost in every case <sup>l</sup> and <sup>r</sup> are put after a short *u* and *i*, respectively. A long *a* is represented by **א** even where Arabic has **ي**; as **עלא** = **على**. No diacritical points are placed on any letter. **ד** stands for **ض**, as **מוריע** = **موضع**. The word **אן** after **מוריע** in the above quotation is a kind of enclitic, and should be compared with *ba'den* = "after" in modern Arabic. It is also possible that it merely stands for the nunation = *maudi'in*. When the **ל** of the definite article is assimilated to the following letter it is entirely omitted. Thus **אחני** = **النبي**; **אנבי**. The first <sup>r</sup> in **אחני** doubtlessly represents *e* = classical *a*. A curious spelling **אלאומיה** = **الامة**.

Two parchment leaves, forming the outer sheet of a fascicle. Size  $5\frac{1}{2} \times 4\frac{1}{2}$  ins. (=  $14 \times 11.4$  cm.). Number of lines on each page is thirteen, except fol. 2b which has twelve lines. Oriental square character with a tendency to cursiveness. [Adler.]

### 137

Part of a code or theological treatise in vulgar Jewish-Arabic.

The first line of fol. 1a is **שלוש ו' המקלל חוב (חיב) שלוש ו' המקלל** which is the continuation of **על הנשיא ויש אומרין על הנשיא**. The sentence is not finished, and a new treatise in Arabic begins in the second line. The first few lines are as follows: **בסם אלה ארחמן אלחמד ללה אלמליך ללכול בעזיה אלמבחדר**. This preface continues till the end of 1b, but is not finished, as some leaves are missing between 1b and 2a. The latter begins with the following: **וכרי שהור אלכחאב בקול דניאל וקאל כל דאירי ארעא חם ינבא אן נעלם עלא כם קסום חנקסים אלנבוייה וחייה חנקסים עלא ארבע אקסם**.

Fol. 2b ends with this sentence **כדליך רכול בני יש' אלא אשם אעלמהום**. The words **מא וניב** of fol. 2a of No. 136 complete this sentence.

For the description of the orthography see No. 136. In this fragment we see that the copyist was by no means consistent, for he

has here אלנבי. A very interesting spelling is אשם for الشام *šām*. This is the only case where *š* is used after a short *a*. *šmāḥ* = שמח = שמח = שמח.

Two parchment leaves, forming the outer sheet of a fascicle. Size  $5\frac{1}{2} \times 4\frac{1}{2}$  ins. (=  $14 \times 11.4$  cm.). Number of lines on each page ranges from eleven to fourteen. Oriental square character with a tendency to cursiveness.

These two leaves are to be inserted between fol. 1b and fol. 2a of No. 136, as 1a of this fragment is a continuation of 1b of the other, and 2a of that fragment continues 2b of this one. [Adler.]

### 138

Part of a code, in Jewish-Arabic, dealing with the laws of marriage and divorce. It may belong to Hefes b. Yasiah's Book of Precepts.

A piece of parchment, badly damaged, measuring  $5\frac{3}{8} \times 4\frac{1}{2}$  ins. (=  $13.2 \times 11.4$  cm.). There were at least eighteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

### 139

Part of a Jewish-Arabic compendium of talmudic laws, probably by Samuel b. Hofni. The two leaves are not continuous.

Fol. 1 deals with the laws of inheritance, while fol. 1 treats of the laws appertaining to a hireling. The leaves that followed, as stated in the last line of fol. 2b, were devoted to the laws of buying and selling.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size  $8\frac{1}{8} \times 5\frac{1}{8}$  ins. (=  $20.6 \times 14.4$  cm.). Number of lines ranges from fourteen to fifteen to a page. There is some writing on the margin, lengthwise. Oriental square character with a tendency to cursiveness. [U. P.]

### 140

Part of a compendium of the laws of Sabbath, which seems to be in the same style as the *Halakot Pesuḥot*. It follows the arrangement of the Talmud, but not as closely as Al-Fasi.

These two leaves cover the following parts of tractate Shabbat: Fol. 1 = 62a (טבעת שיש עליה חוחם) to 66b (בין שיש לין נענועים על אביו נוטל) (רצועה).

Some leaves are missing between fol. 1b and 2a.

Fol. 2=73a (זורה... מרקד) to 74b (האי מאן דעביד חביתא). This is followed by a long explanation.

Two parchment leaves, damaged, forming the outer sheet of a fascicle. Size  $7\frac{3}{4} \times 5\frac{7}{8}$  ins. ( $=19.7 \times 14.9$  cm.). Number of lines ranges from twenty-six to twenty-nine to a page. Square character with slight tendency to cursiveness. [U. P.]

### 141

Probably part of a treatise, in Jewish-Arabic, on the laws of *Terefah*.

The author explains the various accidents which render an animal unfit for consumption, and enumerates the eighteen cases mentioned in *Hullin* 3.1. He states that he previously explained the principle underlying the laws of that *Mishnah* (פדהא אלאצל קד קרמנא תפסירה, verso, l.2).

One paper leaf measuring  $4\frac{3}{16} \times 5\frac{1}{16}$  ins. ( $=10.6 \times 14.4$  cm.). There are eleven lines to a page. Square character with a slight tendency to cursiveness. [U. P.]

### 142

Part of a treatise, in Jewish-Arabic, on the laws of property.

The author discusses the selling of cattle, as well as the rights of a married woman to sell her property.

Hefes b. Yasliaḥ, Samuel b. Ḥofni, Hai may be mentioned as the probable authors of this code.

A piece of parchment, badly damaged, measuring  $5\frac{1}{2} \times 5\frac{1}{2}$  ins. ( $=14 \times 14$  cm.). About nineteen lines to a page have been preserved. Square character with a tendency to cursiveness. [Amram.]

### 143

Part of *Ṭur Yoreh De'ah* by Jacob b. Asher. *Hilkot Keri'ah*.

Recto begins with חכם שמח (340.5), and verso ends with והרמב"ם כתב כל שלשים יום (340.18).

This fragment belongs to the same codex as No. 144.

One parchment leaf, badly damaged and faded, measuring  $7\frac{9}{16} \times 5\frac{3}{4}$  ins. ( $=19.2 \times 14.6$  cm.). Twenty-eight lines have been preserved to a page, but the lower part is torn off. Cursive rabbinic character. [Amram.]

## 144

Part of *Tur Yoreh De'ah* by Jacob b. Asher. *Hilkot Kēburah*.

Recto begins with מעות או שאר דברים (356), and verso ends with 361.

This fragment belongs to the same codex as No. 143.

One parchment leaf, badly damaged and faded, measuring  $8 \times 5\frac{11}{16}$  ins. ( $= 20 \times 314.4$  cm.). About twenty-eight lines have been preserved to a page. Cursive rabbinic character. [Amram.]

## 145

Brief extracts from *Shulḥan 'Aruk, Oraḥ Ḥayyim, Hilkot Keri'at Shema'*.

It is headed דיני קריאת שמע, and has פניהם על ידיהם ליתן ליהם, and many other short sentences. The last line is צריך להשמיע לאזניו מה שמוציא בפיו.

One paper leaf, measuring  $6\frac{5}{8} \times 4$  ins. ( $= 16.8 \times 10.1$  cm.). Recto has fifteen lines, while verso is blank. Modern Ashkenazic cursive character, except the heading which is in a bold square hand. [Amram.]

## 146

Part of a commentary on *Shulḥan 'Aruk, Oraḥ Ḥayyim*.

Fol. 1 deals with paragraphs 307, 308. Some leaves are missing between fol. 1b and 2a. Fol. 2 contains notes on paragraphs 282–284. The appearance of the fragment does not allow the changing of the order of the leaves.

Two paper leaves, badly torn and faded, forming the outer sheet of a fascicle. Size  $6\frac{5}{8} \times 4\frac{1}{2}$  ins. ( $= 16.8 \times 11.4$  cm.). There are eighteen lines to a page. Italian character. [Amram.]

## 147

It seems to be part of a treatise, in Jewish-Arabic, dealing with the prohibitions against robbery and oppression.

Recto and the first part of verso treat of the laws of inheritance, and it is assumed that Phinehas inherited his sepulchre from his wife. This is, however, a digression, as the author remarks: נרנע אלמן אלי: דכר אלמטאלם: 'Let us return now to the treatment of wrongs.' Mention is made of פסר אלמבא זכ' לב'.

One paper leaf, slightly damaged, measuring  $8 \times 5\frac{3}{4}$  ins. ( $=20.3 \times 14.6$  cm.). There are fourteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 148

Recto is part of a table of contents of an unknown code in Jewish-Arabic. This book had at least twenty-two chapters. This page begins with the mention of the seventh chapter, and the words **אלבאב אלכ'ב** are legible towards the end. Chapter 7 dealt with silver . . . light; chapter 11 with milk and cheese; chapter 13 with a man's wife; chapter 17 with prayer; chapter 18 with writing; chapter 19 with building; chapter 20 with women . . . heirs.

Verso seems to be the preface of the book; it begins with a quotation from Ben Sira **קאל אבן סיר[א] רח' אללה**.

One paper leaf, badly damaged and torn, measuring  $8\frac{1}{8} \times 4\frac{3}{8}$  ins. ( $=20.6 \times 11$  cm.). There must have been more than twenty lines to a page. Square character with a distinct tendency to cursiveness [Amram.]

## 149

Part of a code, in Jewish-Arabic, treating of the laws of the scriptural readings and the ritual of the festivals. This fragment deals with Tabernacles and Hanukkah.

One paper leaf, measuring  $7\frac{3}{8} \times 4$  ins. ( $=18.7 \times 10.1$  in.). There are seventeen lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 150

Part of a code, in Jewish-Arabic, on Jewish ritual. This seems to be the beginning of the code, as recto had been blank, but later some one wrote down in bold square character: **אשר המתרנשות בעולם המחקרשים**. Verso which has twelve lines is headed **קדום לילה אלפסח**, and the writer proceeds to give the laws when the Seder occurs on Friday night. The first portion of the Kaddish is quoted.

One paper leaf, measuring  $6\frac{1}{4} \times 4\frac{1}{8}$  ins. ( $=17.1 \times 11.7$  cm.). Square character with a tendency to cursiveness. [Amram.]

## 151

Part of a code, in Jewish Arabic, on Jewish ritual.

Recto contains laws concerning the various prayers, some of which are quoted in full. Then follows a chapter headed **ואנבאח אלמעאם** (the ritual obligations in connection with food). Verso ends with the beginning of Grace after Meal, which was probably given at full length. The Hebrew quotations are vocalized, though not quite accurately. These prayers offer many important variants.

Is it part of Sa'adya's *Siddur*?

One parchment leaf, measuring  $5\frac{1}{2} \times 4\frac{1}{8}$  ins. ( $=14 \times 10.4$  cm.). Recto has seventeen lines, while verso has eighteen. Square character. [Amram.]

## 152

Part of a treatise, in Jewish-Arabic, giving detailed directions for the performance of marriage and betrothal ceremonies. The blessings as well as the Ketubah seem to have been given in full.

Recto begins with the latter part of the Ketubah (בין ממקרקעי), which is followed by **הרא אלתרת'ב עקר אלקידושין ואמא** (ובין ממטלטלי תרת'ב ברכת א'ריון[סין] פהו אן ימלא כא[סא] מן אלכמר ... אן אמכנ).

It is to be noted that, as is usual in this kind of literature, **תרת'ב** stands for **סדר**.

One paper leaf, slightly torn and faded, measuring  $7\frac{5}{8} \times 5\frac{1}{8}$  ins. ( $=18.7 \times 13$  cm.). Number of lines ranges from seventeen to eighteen to a page. Square character with a tendency to cursiveness. [Amram.]

## 153

Digressive discussions, in Jewish-Arabic, of talmudic subjects.

Recto deals with the apostasy of Elisha b. Abuyah, and various opinions from rabbinic literature are quoted. The author gives his sources (as **ותנדה פי אלתלמוד בסוכה פרק לולב וערבה**). He then deviates from his subject, and explains the initials **פזר קשב**.

One paper leaf, measuring  $9\frac{1}{8} \times 6$  ins. ( $=23.1 \times 15.2$  cm.). Number of lines to a page is twenty-two. Oriental cursive character. [U.P.]

## 154

A lengthy discourse on the talmudic principle of *Bererah*. The writer discusses the principle from all points of view, and cites many talmudic passages, as well as דברי הנאונים (verso, column 2, l. 14) and רבני הצרפתיים (ibid., l. 15).

One paper leaf, measuring  $12\frac{1}{4} \times 8\frac{1}{2}$  ins. ( $= 31.1 \times 21.6$  cm.). There are two columns to a page, each column having thirty-three lines. Italian cursive character. [Amram.]

## 155

Part of a gaonic responsum on calendation. It is identical with responsum 1 ascribed to R. Hai in תשובות הנאונים, ed. Lyck, 1864.

Our fragment begins with הרי הוא מחוסר ולפי מה שקובעין את השנה (Lyck, p. 4, l. 17). and ends with דכ' לך אמור להם שובו לכם (ibid., p. 6, l. 3).

On the whole our fragment agrees essentially with the printed text. There are, however, a few variants which are mostly scribal errors either in this fragment or in the manuscript used for that edition. Instead of וציום עבור השנה לצורך (Lyck, p. 4, l. 20) this fragment has שסבור וכו' which is obviously a scribal error. On the other hand, our fragment offers a better reading for וכך הופיעו הנביאים את (Lyck, p. ה, l. 4), as it has הנהינו. The spelling קאבס of our fragment is preferable to קאבת of the printed edition, p. ה, l. 3. See also *ibid.*, note 4, p. מא. The following variant is interesting. The printed text, p. ה, l. 16, has למקום שמונין חדשים ואין מכירין שבועות, and our fragment adds כמו הפרסיים.

Some words of our fragment are provided with Tiberian vowels, but the vocalization is not always correct; thus מנ'ן.

Eight paper leaves, measuring  $7\frac{3}{8} \times 5\frac{1}{8}$  ins. ( $= 20 \times 14.4$  cm.). Number of lines on each page ranges from fifteen to sixteen. Oriental square character with a strong tendency to cursiveness. These eight leaves form a fascicle and are fastened together by a string. [Adler.]

## 156

Part of a collection of responsa by R. Hai Gaon.

Fol. 1a is almost entirely faded, but the names ישעיה בן יהודה, עי'אש בר משה, מבורך בר עמרם are still visible. This page seems to have

had two short responsa. It has a complete responsum, dealing with the question whether locusts belong to the class of forbidden food, and the beginning of another. Some leaves are missing between fol. 1b and 2a. Fol. 2 contains the greater part of two responsa.

Published by L. Ginzberg, *Geonica*, II, pp. 43–47.

Two paper leaves, forming the outer sheet of a fascicle, badly damaged and faded. Size  $7 \times 5\frac{5}{16}$  ins. ( $= 17.8 \times 13.5$  cm.). Number of lines ranges from eighteen to twenty to a page. [Amram.]

## 157

Part of the collection of responsa known as שו"ת מן השמים by Jacob ha-Levi of Corbeil or Marvege.

Each responsum has the question, which begins ועוד שאלתי, and the answer beginning והשיבו. All the responsa are marked by letters of the alphabet on the margin. From these letters we infer that there was a much larger collection than the one given at the end of the Leghorn edition of שו"ת הרשב"י (1818). For the latter contains only ninety-six responsa, while this fragment has a responsum numbered 406 (see also below, No. 158).

Fol. 1a begins with the last few lines of responsum 360 (=49 of printed edition); responsum 361 (= *ibid.*, 2) deals with the benediction on the phylacteries. The question is whether the law is according to Al-Fasi or the Geonim. The reply is torn off. Fol. 1b has the end of responsum 364 (= *ibid.*, 51). Responsum 365 (= *ibid.*, 39) is about those who eat during the interval between the afternoon and evening prayers. Is it a sin, as is the opinion of R. Jacob, or not? The reply is torn off. Some leaves are missing between fol. 1b and 2a. The latter has the end of responsum 403. The writer remarks that when the answer reached them they rejoiced greatly. Responsum 404 deals with the ablution on the Day of Atonement. Responsum 405 is about the reason why it is necessary to blow תשר"ת on the shofar at the termination of the Day of Atonement. Fol. 2b continues this question, and responsum 406 deals with the blowing of the shofar at the conclusion of the prayers on New Year. The manuscript breaks off in the middle of the answer.

Although the writing material is different, this fragment seems to belong to the same codex as No. 158.



I am indebted to Prof. Louis Ginzberg for drawing my attention to the printed edition.

One and a half paper leaves, badly mutilated, forming the outer sheet of a fascicle. Size  $10\frac{1}{8} \times 7\frac{7}{8}$  ins. ( $=27.4 \times 20$  cm.). Number of lines to a page of fol. 1, of which only a half has been preserved, is ten, while fol. 2 has twenty-three lines to a page. Square character with a distinct tendency to cursiveness. [Adler.]

## 158

Part of the collection of responsa known as שו"ת מן השמים by Jacob ha-Levi of Corbeil or Marvege.

All responsa are marked by letters of the alphabet.

Recto begins with the last few lines of responsum 414 (=Leghorn edition, 62), which deals with the question whether it is necessary to take out the lungs of a slaughtered animal in order to examine them. Responsum 415 (=ibid., 60) deals with the statement of the Talmud והוא רסבך (Hullin 48a). The question is whether the perforated lung has to be grown together with the flesh or bone. The answer is indirect, but the writer concludes that if the lung is not grown together with the flesh, the meat is unfit. Responsum 416 (=ibid. 21) is about a certain mode of plucking the feathers and the salting of poultry. Responsum 417 (=ibid., 19) deals with the custom to read the Shema' of the evening prayer before the stars appear. Verso, continues this question. Responsum 418 (=ibid., 23) is about the question whether it is permitted to recite the Thirteen Attributes during the Ten Days of Penitence, if less than ten men are present. The decision is against it. Responsum 419 (=ibid., 25) deals with the question whether it is appropriate to read the Kiddush and Habbalah in synagogue, for in some places it is customary not to do so. The fragment breaks off in the middle of the answer which is in the affirmative.

This fragment, despite the different writing material, seems to belong to the same codex as No. 157. Judging from the numbers, it is evident that not many leaves are missing between Nos. 157 and 158.

One parchment leaf, badly damaged, measuring  $10\frac{1}{8} \times 7\frac{7}{8}$  ins. ( $=27.4 \times 20$  cm.). Number of lines to a page is twenty-two. Square character with a distinct tendency to cursiveness. [Adler.]

## 159

Recto has an inquiry, in Jewish-Arabic, addressed to Abraham, together with his autograph responsum. He signs his name Abraham b. Moses, and he is undoubtedly Abraham the son of Maimonides, and the entire document is apparently an autograph. The inquiry consists of twenty-six lines, while the reply is written on the left-hand margin and has six lines. The inquiry is divided into three parts, the first and third of which end with *וירינו רבינו ושכרו כפול מן השמים*, while the second reads *...ושכרו כפול אמן*. The second has the mistake *ררבינו*. Reuben has a wife who owns half of a dwelling valued at six dinars; he pledged the dwelling to a creditor whom he owed eight dinars, and died. Should the widow pay the debt? If Reuben owned the other half of the same dwelling, and bequeathed it to some of his children, should the debt be paid from the half belonging to the widow, or from that belonging to the orphans? Should the laws of inheritance apply to the other children (the bequest having been made by the laws of the Gentiles)?

Verso was then used for copying down some poems. It has two columns, and number of lines to a column ranges from twenty-eight to thirty. Square character with a tendency to cursiveness.

Column 1 seems to be headed *בש' מ' רחמ'*.

1 (col. 1, l. 1). A dirge, probably by Moses ibn Ezra or Ibn Gabirol, rhyming in *קל*-. The first line reads *מה תצרי מה תרחבי חבל*. The meter is Kamil.

2 (col. 2, l. 1). A short poem, rhyming in *לי*-. The first line seems to be *צורי חסדיך מאד רבו עד מהגותם קצרו [מלי]* (Wertheimer, *זכרון לראשונים ולאחרונים*, p. 6a, where there are errors). The meter is Kamil.

3 (*ibid.*, l. 6). A poem by Judah ha-Levi beginning *יפה נוף* (Harkavy's edition, vol. I, p. 7; Brody's edition, vol. II, p. 167).

4 (*ibid.*, l. 16). A poem by Abraham ibn Ezra headed *אחר* and beginning *לאלהים כלחה נפשי מאברם בן עזרא ז"ל* (Rosin's edition, vol. II, No. 17; see also Egers' edition, p. 187). The page ends with *כמל ולאחמד ללה חדרה גל גלאלה*.

One paper leaf, damaged and faded, measuring  $10\frac{3}{4} \times 7\frac{1}{4}$  ins. (= 27.6 × 20 cm.). [Sulzberger.]

## 160

A table of contents, in Jewish-Arabic, of a volume of various responsa. The first three lines of recto read: מִזוּ פִּיהַ מִסְאִיל כְּתִירָה . . . ל. . . אִוְלֵהָ אֲנוּבָה מִסְאִיל מִן רִבִּינוּ נָסִים . . . מִתַּר לִיהוּדִי לִירֵד מִן הַסְפִּינָה . . . Twelve responsa by R. Nissim seem to be enumerated. Then follows וּפִיהַ אִיצָא אֲנוּבָה מִסְאִיל מִן קִבֵּל . . . עָלֵי מִן יִמְשִׁי פִי אֶלְאִזְקָה וְאֶלְאִסְמָאק and five more responsa are mentioned. The writing on verso is in the opposite direction, and gives headings of twenty-three subjects treated at full length in the responsa. The sources from which the statements of the headings are excerpted are given on the right-hand margin. Thus opposite וְמִהוּ תְנוּרוֹ שֶׁל עֵבְרָא . . . שֶׁהִקִּיפִיהוּ הַלְכֹת is marked כ"ב מְצִיעָא (the number כ"ב refers to the responsum). The ends of the lines are torn off.

This fragment belongs to the same codex as No. 161.

Two pieces of paper, torn and badly damaged, belonging to one leaf. When pieced together, they measure  $9 \times 5\frac{1}{8}$  ins. ( $=22.8 \times 13$  cm.). There must have been more than twenty-three lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 161

Part of a collection of responsa.

Recto is in Hebrew, in square character with a tendency to cursiveness. L. 13 has the superscription: אֵלֵיב מִנָּה לִמְרִי הַיְּהוּדָה בֶּן יוֹסֵף and it deals with the laws of partnership. פֶּאֶס (?), and it deals with the laws of partnership.

On the margin are given the references to talmudic passages, and the peculiar spelling שוטה and פסחין may be mentioned. Verso is in a Spanish cursive hand, and is written in the opposite direction. It is in Jewish-Arabic, and contains the end of a responsum which probably dealt with the laws of buying something from a Gentile before Passover. This is followed by a responsum treating of the case of a man who sold his dwelling.

This fragment belongs to the same codex as No. 160.

A piece of paper, damaged on all sides, and it is impossible to determine its original length. Its present size is  $5\frac{1}{16} \times 5\frac{3}{16}$  ins. ( $=12.9 \times 13.2$  cm.). Fifteen lines have been reserved on each side. [Amram.]

## 162

A responsum by Joseph b. Moses of Trani on Jesus. It is headed ב"ה' בשאלות חשובות כ"י מכמור"ר משה טראני זלה"ה סי' קע"ז, כתוב ח"ל, ב"ה' דשאל מר היכן אמרו בתלמוד תרי ישו הוו. This responsum, which could not be traced in the printed edition of Trani's responsa, ends on fol. 2b, l. 4 (the rest of the page being blank) with בס' יחסין גבי הושע בן פרחיה, כתב שנולד שנת ג' אלפים תרע"א, בימי ינאי המלך הוא אלכסנדר, שנת רס"ט לבנין הביח.

Four paper leaves, the last two of which are blank, forming the end of a book. Size  $7\frac{1}{4} \times 5\frac{5}{8}$  ins. ( $=18.3 \times 13.4$  cm.). There are about twenty-two lines to a page, apart from marginal notes. Italian cursive character. The first word in every paragraph is in square hand. [Amram.]

## 163

Part of a discourse or repsonsum, in Jewish-Arabic, concerning the laws of sacrifices and ritual cleanness.

The writer quotes, apart from talmudic authorities, the פירוש הגאונים.

One paper leaf, slightly damaged, measuring  $9\frac{1}{4} \times 7\frac{1}{8}$  ins. ( $=23.5 \times 18.1$  cm.). There are twenty lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 164

Part of a responsum, in Hebrew, concerning the laws of Passover

A piece of paper, badly damaged, the upper part being entirely torn off. Size  $5\frac{1}{8} \times 8\frac{7}{8}$  ins. ( $=13 \times 22.5$  cm.). On recto eleven lines have been preserved, though not all are legible. Verso is blank. Square character. [Amram.]

## 165

A lengthy responsum, in Hebrew, concerning the laws of usury.

Fol. 2b seems to have the writer's signature, which is, however, illegible.

Two paper leaves, measuring  $8\frac{3}{4} \times 6\frac{3}{8}$  ins. ( $=22.2 \times 16.8$  cm.). There are thirty-six lines to a page, except fol. 2b which has only sixteen, the rest of the page being blank. Late cursive character. [Amram.]

## 166

Part of collection of talmudic discourses, in Hebrew, probably belonging to the end of the eighteenth or beginning of the nineteenth century. One discourse ends on middle of fol. 1b. 2a begins with a discourse on **אמר רב חפילה נעילה פוטר** (Yoma 88a); although fol. 2b is blank, this discourse does not end on 2a.

Two paper leaves, measuring  $8\frac{1}{4} \times 6\frac{7}{8}$  ins. (=20.9×17.4 cm.). Number of lines ranges from thirty-nine to forty-three to a page. Fol. 1b has only twenty-three lines, the lower part being blank; 2b is blank. Cursive European character. [Amram.]